

The Reply

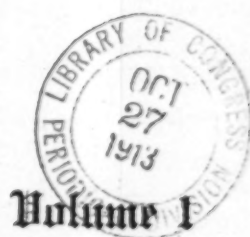
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An
Anti-Suffrage
Magazine



Number 2



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The Reply

Helen S. Harman-Brown, Editor and Publisher

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Mrs. William Forse Scott
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The Reply

An Anti-Suffrage Magazine

June, 1913

EDITORIAL

THE favorite exhibit of the Suffragists in a shop window in Stamford—an exhibit which has been used during so many like campaigns, shows a great lack of observation on the part of those who placed it there. This plea for women's help at the polls, as it is no doubt intended to be, shows a doll house, its four rooms furnished according to the Suffragists' conception of a home. Mrs. Doll is standing in the hall of her house, a string from each room leading to her, and winding so tightly around her, that her hands are tied in very truth. The other ends of the strings are attached to a milk bottle, which is in the hands of her baby, a book in the hands of her older child and another to the kitchen scales. "Woman's vote is needed to secure pure milk for the babies." "Woman's vote is needed to improve conditions in the schools." "Woman's vote is needed to secure good measure and pure food," etc., are the silent appeals to the public, who have not the time to look into actual conditions. The point of this pathetic picture, were conditions as shown, would doubtless be very effective, but what ground have

these resourceful ladies for their statements? How far are women's hands tied in the very matters in which they show her as bound? What, for instances, prevents the woman of today from securing pure milk for her children? Wherever women have demanded the betterment of sanitary conditions their demand has been complied with, and yet woman has no vote! In the Stamford Advocate, on the very day that this telling argument was shown in that town, three columns of that issue were devoted to the work of the Federation of Women's Clubs of Connecticut, then meeting in South Manchester, and—can it be possible, Without the Vote?—among the first mentioned "successful accomplishments" of the women of the State is "promoting pure food," and attention is drawn to the effective work of the Bridgeport Mothers' Club and Visiting Nurses' Association in sustaining a milk station. Again the successful agitation of school fire escape law and better school sanitation is brought to our notice. Passing strange, is it not? For women have the right to vote on school matters, and but 2% at most of

those in Connecticut avail themselves of that privilege, apparently preferring their own methods—possibly the despised “indirect influence.”

To return to Mrs. Doll, whose bound hands are held back from securing fair weights. The Stamford campaigners had only to travel a short distance to the end of the branch railroad, to learn that one of the first accomplishments of the women forming the Civic League of New Canaan was to secure a Sealer of Weights and Measures. By the vote? No. By representing the NEED to the State and ASKING that a good citizen be appointed. No question was asked of the committee making the demand, no obligation suggested, such as MIGHT have been hinted at, had they had votes to be bartered. The office exists, the official is on hand, that the housewives avail themselves of this opportunity for reducing the “high cost of living” is an open question, but it is theirs by virtue of UN-ENFRANCHISED WOMAN’S efforts.

FOR the benefit of those who have read the inspiring tales of the Suffrage parade as printed and sold by the New York papers before the event, THE REPLY’S representative, who was present, writes of this pageant, and the onlookers, as seen from an observer’s standpoint. A trip down Fifth avenue on the top of a ’bus before the parade started, presented an interesting phase of the public’s view of Woman Suffrage. Starting from Thirty-seventh street, watching for women or men decorated with the Suffrage yellow, about a dozen were found, between that and Twenty-third street. Pedlers with Suffrage flags looked somewhat discouraged over the dullness of business and the decorative ladies selling

Suffrage papers could hardly have felt that the demand was as great as the supply. On this part of the avenue, American faces predominated. Between Twenty-third and Fourteenth streets, where the avenue was lined with the heavy faces of the foreign-born Jew, Suffrage colors were more in evidence than at any point along the line of march. Below Fourteenth street, the same faces in greater numbers, but practically no colors, owing, no doubt, to the extreme poverty of the crowd. As the ’bus drew near Washington Square—the starting point—the side streets were filled with the expectant marchers, banners were flying, and excited women hurrying hither and thither. One banner, enumerating the number of women who could vote in California, forgot to mention how many DID vote since they secured the privilege. Another, for some unknown reason, bore names of Mary Lyon and Emma Willard, neither of whom were Women Suffragists. Keeping the same point of vantage, the return trip up the avenue showed the same characteristics, with a slight increase in the crowd until reaching Forty-second street, where before the Public Library was the grand reviewing stand, described as built for 1,500 admiring husbands, prominent men and legislators who had come down from Albany to be converted to the cause by the vision of 40,000 women marching through the streets. The stand, thus pictured by the press, might have been fifty feet in length and contained about five rows of seats, where, with ample elbow room, sat and stood the afore-mentioned men, mopping their heated faces, and no doubt getting converted to—something! Again mingling with the crowd, listening to comments, and for applause, the parade

was the object of study to us for two hours. Undoubtedly it was an interesting sight, and the women in most cases marched well—wonderfully well, considering the painful effort they had to make, trudging along in narrow skirts and on high heels. One order of the "Grand Marshal," Inez Milholland, "Head erect and shoulders back," the commands of fashion would not permit the poor weary women to obey. The advance press notice in the *Evening Sun*, "35,000 were in line, according to the Suffragist leaders," was supplemented by the official count made by the New York Association Opposed to Woman Suffrage and posted in the window of the Anti-Suffrage Annex after the parade. IT WAS 9,613, INCLUDING BANDS. This was sworn to before a notary by the men making the count. Taken as a "musical show" it was very good, where the woman "dressed the part," but where there was no uniformity of dress, even that could not be said. Taken as an inspiring sight while "Women's place is" not always "in the home," it did not seem to be inspiring to the watching crowds, judging from the almost absolute silence in what might be termed the American section of Fifth avenue. The applause there was given apparently only for the picturesque costumes of the foreigners. The inspiring influence of the Woman Suffrage parade was apparently felt only by the foreign-born Jew and Socialist, whose parade on May Day endorsed the women's demand, with the following motto on the red flag of Socialism and Anarchy—"A VOTE FOR SOCIALISM IS A VOTE FOR WOMAN SUFFRAGE."

It is instructive to note in a letter to the *New York Times*, by Robert E. Pratt, of the "Eastern States Mission of the Church of

Jesus Christ of Latter Day Saints," that Mormons are rushing forward to admit, in fact, rejoicing, to spread the news that to the Mormon Church belongs the credit (?) of initiating the Votes-for-Women idea in this country. Heretofore Woman Suffrage has been more exclusive—more careful as to the company it kept—but in these days Latter Day Saints, Socialists, Progressives, all revolutionary, un-American movements, are given the hand of fellowship by the women who would have us accept the doctrine that the end justifies the means. It has been hinted in the press that the Suffrage cause is losing ground all over the world. Are these straws that the drowning women are clutching?



May 3rd, 1913

From The New York Times

I dreamed a dream—methought I saw
A great procession grandly draw
Its serried length along the way
Upon a merry morn in May.
And every face was bright and fair,
And hope was present everywhere,
Uplifting, stirring, moving strong
The hearts of all who marched along.
Gay banners fluttered in the breeze,
And bright attire that could but please
The eye of those who saw, while all
Responded to a common call,
The call for Equal Rights, for laws
To equalize the human cause.
And only men were in that throng.
No one but men had suffered wrong,
And mighty cheers ascended when
They swung their slogan: "Votes for Men!"

W. J. LAMPTON.

IN REBUTTAL

The Following is An Address Refuting the Suffrage Arguments Made During the Week's Campaign at Stamford, Which Closed on Sunday Afternoon, May 25

Delivered by Mrs. William Forse Scott, in the Casino, Stamford, Conn., on Tuesday, May 27

Copyright, 1913, by Mrs. William Forse Scott

YOU have been listening for a week to all the arguments, reasons and cajoleries the Suffragists could marshal to convince you that women have a "right to political enfranchisement," that social conditions make her political activity necessary, and that in industry woman without a vote is helpless against the brutal exploitation of man. Allow me to say that for one whole week you have wasted your opportunities to do real human work while listening to irresponsible statements of fact, misleading accusations of wrong and reckless promises of perfect government under Woman Suffrage.

We ask your attention now for one evening to our reasons for thus characterizing what you have heard. There is a wild notion sweeping over the country that it is everybody's business to look after his neighbor's affairs and conduct, as if upon the plan of that famous community in which the citizens supported themselves by doing each other's washing.

But yet we are facing a serious menace to our State and National life. When the North was arrayed against the South there was a clear-cut question of State's rights, which the slowest mind could grasp. Today the problems are the complex and very subtle ones of human relations, re-

quiring the most acute and cautious thought and baffling the wisest of men. Into these questions the Suffragists are plunging with reckless statements (or misstatements) of fact and rash opinions, with demand for instant action. They are always ready with off-hand interpretations of conditions which they little understand; and they are willing to risk the greatest disaster to the Nation through their claim of "individual right," although this individual right has never been proved and is incapable of proof.

Let me answer first such of their propositions of the past week as the papers have reported, and then those which have been reported to me from other sources. Then I will make a short statement of those immutable grounds and reasons upon which we oppose the social and political revolution which is involved in Woman Suffrage.

The first thing which comes to hand is the militant Miss Keegan, who by her statement that five hundred women were thrown into jail before a stone had been thrown, intends you to understand that they were imprisoned without due cause. We are ashamed to say that an American citizen was one of the first of the rioters to be punished for "misdemeanor," and, in

passing, we may recall to your mind the appeal of the Suffragists for the intervention of international law in her behalf. It must not be forgotten that armies and navies, composed of fighting men, are back of international law.

These first rioters insisted upon a spectacular, disorderly, and wholly unnecessary way of presenting a petition. The reply was always, "send it through the regular channel." But to send quietly through the mail a written petition did not suit the temper of the agitators. Retrogressive, as they always are, they insisted upon recurring to obsolete custom. They wished to stop the head of government in his entry to the House of Parliament. When he refused to be a party to such opera bouffe, they resorted to silly devices, such as chaining themselves to the railings; cuffing a policeman or a cabinet minister over the head, etc. This breaking of the peace resulted, properly, in the imprisonment of many women engaged in it. Then came tales of dungeons; walls reeking with unwholesome sweat; windowless cells; unclean clothing.

Mrs. Henry L. Stimson, of New York, and her daughter, who is a graduate in domestic science, under the permission of the Home Secretary, Mr. Herbert Gladstone, made a thorough investigation of Holloway jail. The report was an absolute contradiction of all the charges made by the Suffragists. The so-called dungeon was above ground with a window three feet wide. Walls perfectly dry. No unlighted cells. The clothing for the "lady" prisoners was newly bought. They were not asked to wear the laundered garments worn by common criminals. Their food was wholesome and plentiful, and they were allowed to exercise by

themselves and on Sunday they sat by themselves behind a screen at the morning service. The head wardress told Mrs. Stimson that her assistants had never been so cruelly treated by the ordinary prisoners as they were by these "lady" prisoners, who bit and scratched and kicked the attendants, who are young women of about the same type as our trained nurses.

Miss Keegan wishes you to believe that these early imprisonments were without due cause because no stones had been thrown, and no houses burned. She also would justify mere "hoodlumism" and the wanton destruction of property because men have fought for changed political status. Evil and useless as much of the destruction by men has been, it can at least be said that they have never lost sight of the direct relation between the kind of destruction and the government they were attacking. The window-smashing and the house-burning of the Suffragists has no relation to anything under the sun but their own vicious desire to hit or hurt something in their blind fury.

Will Miss Hill, who said that legislators say to women "that their requests are all right, but they have no time to attend to them" give the names of the legislators she quotes, and the time, place and circumstances? It is a charge to be investigated. If she will read Miss Addams' record of twenty years work in Hull House, she will find that many remedial laws are on the statute books of Illinois, which were placed there upon the demand of women. And exactly the same thing is true of New York, and Massachusetts, and very probably of your own State here. Miss Kate Felton, of San Francisco (Suffragist), widely known for her work in the State

Charities Organization, told me that she went to Sacramento in haste to ask for a law relating to the adoption of children—it was needed to meet an emergency. A representative took the bill as drafted by her, and only asked, "You think this essential?" "Yes," she replied. "All right, Miss Felton, I will take charge of it." The law was enacted. Will Miss Hill tell you of Miss Kate Barnard's work in Oklahoma? She should, in fairness, give you both sides of this story.

If you really want to know something about it write to Mrs. Edward Hewitt, or Mrs. Barclay Hazard, of the New York City Municipal League. What has Mrs. Florence Kelly been doing all these years but getting bills through?

Now this is the fact of the case. Neither men nor women get everything they ask for of a body of State or Federal legislators. Heaven save the country if they did! Men are at least reasonable enough not to hurl either bricks or epithets because in a democracy there are many conflicting opinions on any subject. That is the safeguard of a democracy. Legislation ought to be slow and difficult. And, moreover, the chances are ten to one that laws asked for by women obsessed by one idea are either unreasonable or impracticable.

Miss Hill sees in democracy a sure promise of escape from social, and political, and industrial evil. She pictures the state of perfect happiness to come when women vote. Let us see. Sparta had the last extreme development of sex equality (one of the elements essential to Miss Hill's democracy). It resulted in community of wives, state institutional care of children, and the nearest possible approval to the desired "elimination of sex" in social cus-

toms. Where is Sparta, what did she accomplish, where are her arts and literature? Mrs. Belmont was delighted to discover such equality in full swing among the Hopi Indians.

Something of an experiment in listening to the woman's voice was tried in France during the Insurrection, when the woman broke through the restraints that made the Revolution too slow for them.

But let us see how it stands today. From New Zealand a woman doctor writes to London, "Marriage is not so frequent here as it should be in a young country. . . . The high death rate amongst children is a disgrace to the women of New Zealand. In the opinion of many schoolmasters and doctors, and some soldiers I have met, who hail from the old country, and therefore are able to make a comparison, the proportion of nervous children is very large, particularly amongst the boys. The standard of education is low. . . . Personally I think the country has gone too fast in the way of advanced legislation."

The correspondent of the Morning Post writes, "The onward march of democracy, which has crowded our statute books with interesting and sometimes valuable experiments, has been accompanied by a lowering of the standards of public life, a sapping of individual independence, a weakening of the sense of public duty." That is, the tendency is to trust to law rather than to a sense of personal responsibility.

From Australia an Australian woman writes to the Morning Post, "An increasing number of Australian women deliberately enter the ranks of industry, and it is without a doubt the result largely of the feminist revolt arising out of the Suffrage

agitation. . . . A great many trades in which large numbers of females are employed hardly pay an average living wage to those women, even in Australia. A large proportion are economically parasites, who, while they spend their days in labor, are partially supported by their friends or relations or by charity. A system which evolves such half independence has no justification. It spoils women for matrimony, and yet does not make them self-supporting wage-earners."

From Finland, a citizen writes, "A revolutionary reform like this must inevitable be too radical and too risky an experiment. One result, among others, has been the very low average intelligence of our present Diets." And this is the legislature to which the Woman Suffragist point with peculiar pride, because women are eligible to seats in it.

From the Suffrage States we get no reports which can be verified, of any improvement in social, industrial or political conditions. On the contrary any laws which are advantageous cannot only be paralleled by the same, or better laws in non-Suffrage States. But the number of progressive laws is much greater in many non-Suffrage than in any Suffrage State.

Colorado may be taken as the best type of the Suffrage States. In Denver the Eastern High School stands on the edge of the district where vice flaunts openly under the names of "Annie," "Lizzie" or "Rose," emblazoned over the doors. A few years ago mothers complained that they could no longer send their sons to that school, and held meetings in which it was proposed to remove school. Not to close the dens of vice. Miss Helen Sumner, the Suffrage authority in Colorado, says explicitly that the women of that

State have not touched the question of social vice. A grammar school was closed shortly after Mr. Barry had published to the world its proximity to the segregated district.

In Salt Lake City the stockade flourishes (under a woman's management at my last knowledge) and an official in Salt Lake City told me that women voted for a stockade candidate just as freely as men. Examine these matters for yourselves. Take no statements on faith from either side.

Miss Hill says the Child Labor Laws of Colorado lead all the States. Miss Hill is a very ignorant person to set herself to the task of forming public opinion. The laws of Colorado were spun out to an invisible thread by the Hon. Ed. T. Taylor in his effort to make a good showing before Congress. The most puerile enactments were quoted to swell the apparent work of women. As if men no longer voted in Colorado. And even then Illinois, Ohio, Wisconsin, without referring to the great Eastern States make Colorado look like an infant beside a Goliath.

As to the Guardianship Law, she shows, as do the other Suffragists, an irritating ignorance of the question she undertakes to elucidate. They ignore the fact that the law existed because the father had been responsible for the maintenance and care of the child, as well as of the mother. They ignore the customs which have always modified the operation of the law. They speak of it as if it were applied then and now according to the letter in all cases. Now that the law, already obsolete as to practise, is seen to be out of harmony with existing conditions, any women can get the equal guardianship law on the statute book of her State if she wants it. The fact is that it so rarely makes any practical

difference that most women do not know that they are not in full possession of their children in law as well as in fact.

I am told that again in these meetings an emotional appeal was made on the ground of the cruelty of man in seizing under the law the meagre earnings of the wife. A law obsolete for generations and never universally enforced. A law which was the logical theoretical expression of the responsible headship of the father. When made it was intended to meet conditions which at that time made it reasonable.

As to that outrageous ten-second flash light, with its accompanying distorted and wild assertions—one hardly knows how to be severe enough.

It is at the best only a statistical guess made originally to shock the public conscience. It was a guess at the whole world's infant mortality. It had no rela-

tion to fact, to politics, or to Woman Suffrage! And no country—Suffrage or Anti-Suffrage—ever reduced infant mortality one-half by a vote—male or female. The best work that has been done, has been done in New York City, under all the difficulties presented by the immigrant—and absolutely outside of politics. It is one of the best tests of the Anti-Suffrage principles.

I wish that I had as many hours at my disposal to refute as they had to make unfounded statements. Before proceeding to my own affirmations let me say that all of these mis-statements are of a nature to weaken the responsibility of the man as the head of the family and responsibility for the government. When Suffrage has emancipated woman to the point of making her politically and economically independent, then this Nation has received its death blow.



The Uncivilized East

Colonel Roosevelt in his address to the Suffragists on the eve of the New York parade, gave nearly an hour to explaining his conversion to the cause of more voters to manipulate, and aimed shafts of sarcasm in the true Rooseveltian way at those who opposed the movement which he has taken under his wing. In closing, he is reported to have said, "I do not think the East is going to always lag behind the West in darkness. I think civilization is coming Eastward gradually."

The women's vote, so earnestly sought by one who has been "turned down" by the men's vote, does not appear to stand for civilization in the eyes of all Easterners if one may judge from the following re-

printed from the New York Times:

NO EASTERN SUFFRAGE STATES

The map showing the status of Woman Suffrage in the States, published in the Sunday issue of the Times, was most instructive. It presents a little bit of "education" which I am glad to see emphasized, inasmuch as I regard agitation for Woman Suffrage as being the least useful thing women have done.

What I refer to is the fact that not a single State east of the Mississippi river had adopted Woman Suffrage; every "white" State on the Suffrage map is in the weird and woolly West, (Michigan, as shown on the map, is a blunder, as it was defeated by more than 90,000). Women Suffrage has been adopted only by the crude, raw, half-formed commonwealths of the sagebrush and the windy plains, whence have come in endless procession foolish and fanatical politics and policies for a generation or two.

WALTER C. TAYLOR.

Brookline, Mass., May 5, 1913.

Where Woman's Work Is Most Needed

By Caroline F. Corbin

WHY must a woman vote in order to be equal with men, any more than a man must bear and nourish children in order to be equal with women? This is a way of regarding the "votes for women" question which seems to have occurred to few of the people, citizens, if you please, who are turning the world upside down in their clamor for Woman Suffrage.

There are those to whom it seems to be conclusively settled that the object in making this race, or any other with which we are acquainted, as adequately described in scriptural, or for that matter in scientific language as well, "Male and female created He them," had its well thought out intention. It was not so much to add to the personal pleasure of the units of the race, as to provide ways and means for continuing its existence and in its later phases as at present, while it is still only a conglomeration of ignorant and imperfect beings, having at its best only glimmerings of spiritual aspiration, to invoke in both men and women a mutual education and advancement. Against the physical and intellectual force of mankind has always stood the moral and affectional efflorescence of women, and the two constitute duplex spheres in which man is no more superior to woman than, as all the civilized world has acknowledged, woman is superior to man. In these later days the work of man has been greatly enlarged and extended, and women have also risen to new heights of desire and accomplish-

ment, but strangely enough a certain number of these feminine creatures, not content with the wise and momentous use of their own powers have failed to see that their capacities for good or evil are not to be enlarged by taking upon themselves, or wresting from their male companions, those powers which belong to the masculine nature, and are in the true intent and purpose of creation, to be used for the woman's exemption and protection, but by expanding their own capacities in proportion to those of the improved masculine being by her side. She should become anew the helpmeet of man, by rearing nobler men, by impressing more deeply upon domestic and social life, a social power and influence beyond that of man, with which in embryo she has been gifted from the first.

Certain it is that within the last half century, the world has been rapidly waking up to the fact that it cannot much longer pursue its onward course, unless the latent power of women be somehow evoked to guide and direct it. The new doctrine of Socialism which has been brought to bear upon the problem, attempts to solve it by ignoring altogether the spiritual side of human nature and maintains that a new economic arrangement of the world's affairs will bring about the necessary reform, leaving utterly out of the account that spiritual nature which a scientific recognition of the question of sex, not only recognizes but affirms. It denies altogether that woman has a spirit-

ual career which is higher than that which is founded upon economics, and makes woman the "equal" of man by depriving her of her moral and emotional leadership. It makes of her a world's worker, and reduces her by so doing, to that lower rank from which it has been the effort of Nature through all the ages to uplift her, by the increasing power of motherhood.

It is the purpose of this article to call the readers' attention to the results of this solution, upon the life of the race itself. To do this we shall quote from the published ideas and statements of men well known to this country, and thoroughly respected as well-informed and able critics.

The first quotation which I make is from an article in the Outlook for April 6, 1912, entitled "The Enemy at the Gates." It was written by a well known and eminently well-informed statistician and presents an account which all will recognize of the evil consequences of the unrest and overstrain both in public and private life which result from the abstraction of woman from her natural work of child bearing and social superintendence and placing her in the factory or workshop, or wherever she becomes a mere worker for money wages. Whatever pay she may so earn, and however applied, must be weighed against the loss of the whole world in the quantum of moral and spiritual welfare which as a woman normally situated, she ought to contribute to the uplift of the race. The author in question says, and his statements need no corroboration:

"We are developing a womanhood that is becoming free of the instinctive desire for motherhood, and frequently without the capacity for it. The racial strength of reproduction is declining. The birth rate

drops, and of the children born, the proportion increases of the infirm and vicious. It is shocking to contemplate how far this visitation has already extended * * *

The ratio is told in figures. There are more criminals and imbeciles to each 1,000 of population than ever before. There are fewer births to each 1,000 of population. * * * With the birth rate thus falling in the most advanced countries of the world, the end of the present day civilization, or the end of all, becomes apparent." And here comes in the answer of science to the oft repeated statement that fewer children but better ones, is the watchword of today. "It is not," says the experienced scientist from whom we quote, "that children are not coming in sufficient numbers, but because the number of defectives born has grown alarmingly. When overwrought women have disturbed within themselves the processes of nature, they impart disturbances to their offspring; and instead of the development of a normal human being, there is one distorted in body or mind or both. Latter-day women driven to nervous exhaustion are asking in what way women are inferior to men, and are attempting to equal the physical endurance of the latter. It is not a question of equality at all. It is one of the physical differences of the sexes, which forbids women performing factory labor or any disquieting task," and our author adds that this is one that no amount of legislation can overcome.

This is only the briefest outline of a most startling view of the modern world, from a statistical standpoint. I regret that it has not had an even larger circulation than it has.

Another article on the evil results of giving to women the work which it nat-

urally belongs to men to do, is to be found in the Ladies' Home Journal for October, 1912. Many impartial observers confirm its statements. The employment of large numbers, even millions of women in occupations once considered as belonging to men, is already resulting in bringing to light many men who are quite willing that their wives and daughters should labor for their support; thus the women, becoming not only necessarily childless themselves are ruining all idea of energy and initiative in the men. If perchance children are born to such unions, we have already the testimony of science that such children are very likely to be feeble minded, or otherwise defective.

What is true of the family we may be sure is not less true of the nation. When women are given the ballot, when the change is even strongly suggested, women instead of being uplifted, speedily become the hewers of wood and drawers of water for the race of male politicians. Nowhere is an honored place given them in political councils, but they are set to raising money, inveigling voters, and to passing such legal measures as men are loathe to put their names and influence to, lest their reputations should suffer, returning the favor perhaps by saying to the women, "Ah! BUT YOU VOTED YOU KNOW," and often the women are silly enough as to accept this as a sufficient reward, without at all considering the character of the measures passed or the men elected by their vote. (See recent race track legislation in Colorado). It is no wonder that the better men and women of the country cry "shame" upon such a bargain!

There are scarcely two men in this country of higher moral repute or better known for impartial veracity than the Hon. Andrew D. White and the Rev. W.

F. Crafts. The former has been United States Ambassador to France and Germany, and is thoroughly well read in the sociology of both countries, to which he has added a thorough knowledge of social conditions in the United States. The Rev. Dr. W. F. Crafts is an honored lecturer on social conditions in some of our best universities and colleges and a well known author on these subjects. In a book published so lately as 1910, and entitled "National Perils and Hopes," he quotes the Hon. A. D. White as saying:

"The number of murders per million of population in the different countries is as follows: Canada, 3; Germany, 4-5; England and Wales, 10-11; France, 10-15; the United States 129."

As one of the results of his own investigations Dr. Crafts adds:

"We lead the world in murders, divorces, lynchings, brutal sports, labor riots, yellow journalism and general lawlessness."

These are all moral crimes, nearly all of them springing from carelessness in the early education of children, all of which might have been much alleviated by proper care while the child was under no other authority than that of its parents, especially its mother and before the age of voting arrived. Well brought up children seldom give such an account of themselves in adult years. Yet it is the women who are clamoring for the ballot, who to a great extent have neglected the duties in the Home and Society which Nature has imposed upon them directly. At least they are forgetful that the early formative years of childhood are almost entirely in the hands of their sex, and that failures at that time are almost impossible to reform or alleviate by means of restrictive laws, or penal institutions, however good the women may be who help to devise them. It is a vital and dangerous folly.

Militancy In America?

By Gertrude Sanford Bolmer

ONE of the questions uppermost in the minds of thinking people to-day is, will militancy spread to our shores, and what will be the result?

It is a significant fact that the Suffrage clubs of America are being pressed for their views on that subject; many of the officers and leaders have granted that militancy on the part of their English sisters is to be condoned. Dr. Anna Howard Shaw, President of the National Suffrage Association, is quoted as declaring "unequivocally for militant suffrage, urging the forcing of the ballot by brute strength and the wielding of a club in the hands of women with such vengeance that it will leave its mark wherever it lands.

It is hard to realize that the woman who made that remark is licensed to bear the prefix Reverend to her name!

When the great beauty, Miss Inez Milholland, was asked by a clergyman if Christianity counted when breaking windows, she replied: "Nothing counts but votes for women." Maud Malone, who broke up so many political meetings during last fall's campaign, stated that if politicians were luke-warm "boil them up as you would warm water." All these sayings do not inspire confidence in the leaders of Suffrage here, were they obliged to make a choice in the matter of militancy.

What has militancy done for the cause in England?

It has estranged many who really advocated votes for women; it has antagon-

ized the general public whose good will was apparently solicited by the Suffragists; and, at the recent raid made by the Scotland Yard authorities, upon the London headquarters of the "Women's Social and Political Union" (W. S. P. U.) PROOF WAS SHOWN THAT the women who perpetrated deeds of arson, placed bombs, destroyed the property of innocent victims, as well as endangering human life, were paid by that association to commit said crimes. Is it possible that the creators of human life can so far degrade themselves and the great mission entrusted to them by God! Have they not proven themselves "undesirable citizens" as well as unfit to wield the ballot, the former prohibiting them the use of said ballot? Think of it! In the past three months they have caused five million dollars worth of damage; and in the past week \$220,000 worth. The London paper, Truth, charges that Mrs. Pankhurst and her two able daughters have been actuated in their campaign a good deal more by love of notoriety and money than by a desire for the vote, explaining their stand by saying that once the vote were obtained, the power, not to mention the livelihood of the Pankhursts would be gone. Papers found in the recent raid showed that hundreds of thousands of dollars had been contributed to their cause and that their investments were of a large order. In view of these facts would it not appear that London Truth had come near the real secret of the Pankhursts' keen desire for the ballot, especially

when the outrages were allowed to be perpetrated on the eve of a possible victory in the passage of the Dickinson Suffrage bill? In consequence of their depredations and crimes this bill was defeated in the House of Commons by a majority of 267 to 219 on May 6th, thus depriving six million women of Great Britain the ballot. It would seem that if the Militants were really sincere in their desire for the ballot that this defeat would open their eyes to the fact that other than militant methods would better be employed to secure success.

It is a significant fact that two of the leaders of American Suffragists, Mrs. O. H. P. Belmont and Mrs. Carrie Chapman Catt, have recently gone abroad; the former with funds for the W. S. P. U. and the intent to aid Christabel Pankhurst to establish a branch in Paris. Mrs. Belmont has also been reported to have purchased for her political headquarters in New York several pictures of the Militants, together with their campaign posters to use in decorating.

Will these women return imbued with the fanaticism of their English sisters and how will they be received in such an event? Some of the American dailies have gone so far as to suggest that these

women be ostracized from the Suffrage ranks in that event. Why did the Suffragists feel called upon to carry the Pankhurst colors at the head of their recent parade?

Mrs. Belmont has gone so far as to declare that she "has gone abroad to study militant methods" and that "if the Suffragists were defeated in New York in 1915 something would happen here." In case militancy should be introduced into this country where the World's Nations are harbored what would be the effect upon the excitable races dwelling among us?

Would it not encourage those of an anarchical, socialistic turn of mind to try and carry out their ideas in a militant way? This phase of the subject is worth consideration in the present hour of unrest and discontent, mingled with the desire to covet other men's goods; and the idea is one to be given sincere and earnest thought. When we stop to consider that those who condone the doings of the English militants are women of intelligence, not a few of them college graduates, would it not suggest the idea that higher education for women is not to be recommended, or that the average feminine mind is unable to properly assimilate the knowledge thus acquired?



Women Vote, Town Remains "Wet"

PHOENIX, ARIZ., May 30.—The women's vote had little effect on the liquor election in this city yesterday, and in consequence Phoenix remains "wet" by a majority of 352. It was the first time the women had voted on an important question.—New York Times, May 31.

Suffrage Beaten in Florida

TALLAHASSEE, FLA., May 2.—An equal suffrage amendment was defeated in the Florida House today by a vote of 26 to 38, after a long debate.—Exchange.



Why We Should Organize Against Woman Suffrage

By Helen W. Glover

WHY? For several reasons. First and foremost, because "in union is strength." A scattered cause may be lost, no matter how great the cause or how numerous its adherents; if they do not WORK TOGETHER their strength is wasted. We need to band together, to stand shoulder to shoulder in this cause. So many women are willing to sign against the extension of suffrage to women and then sit quietly and let other women work for them. We should realize that every leader in this cause, every worker, from our National President to every member of our local branch, is working to preserve our womanhood, for the womanhood of every INDIVIDUAL woman, not only for womanhood as a whole and that it is the duty of every woman to HELP, not only with signatures, but with influence and with organized strength. By banding together we gain more knowledge of the cause, we study its varying changes (and the situation does change) and we can better explain our cause. An organized Branch has not so many vulnerable points, it is like a hollow square, facing the enemy on all sides.

Another reason for organization is, we thus give strength to our Legislators in presenting the cause for us. They can

speak more strongly for us in the Legislature if they can say that they have a strong Branch back of them, as has been instanced this past winter in the Connecticut Legislature. There is little use in a man speaking against Suffrage in the Legislature and saying the majority of women do not want it, unless he is able to point to a strong organization behind him in his own town, as well as in the State. Organized opposition is a great help to a Legislator. We must help our men if we want them to help us.

Is not this a PATRIOTIC cause, Anti-Suffrage? Should we not organize for that reason? The Suffragists attack our government, our marriage laws, our homes, our womanhood, with the IDEA that all these things should be free. Our country is founded on the home as a unit, on the marriage law, and, should we not, for the sake of our children, STAND IN STRENGTH together, against any subversion of these relations? Progress in the right direction is one thing, but "over the precipice," as Harold Owen says, is another, and our women show a strong tendency to go over the precipice; and therefore we want the help of every INDIVIDUAL WOMAN in our cause.



Exhibit at Prospect House, Yonkers, N. Y.

YONKERS has reason to be well pleased with the exhibit which drew thousands of interested spectators to Prospect House. It proved that there is a public conscience astir in Yonkers. Many lessons have gone home to minds prepared to receive them, but there are others less obvious, but not less important, which may have escaped attention.

How many observers happened to comment on the fact that almost without exception the exhibits had their reason for being in the failure of the citizens to meet their individual responsibilities?

First, at the left, as one entered, was the answer to the familiar statement that the employment of women has fled to the factory, leaving her idle at home (or in the house)? Garments were shown to illustrate the saving of the home-made over the factory-made garment.

For example, a saving of 8 cents on a home-made "slip" for an infant, with better material and better cut, than its ready-made equivalent at 25 cents. Better quality at less cost was shown to be the reward of work done at home.

The next booth continued the lesson in methods of clothing to give a maximum of comfort at a minimum cost. (Less need of minimum wage agitation if this were better taught in the schools).

Booths of organizations devoted to educational and ameliorative work for the sick and for infants attracted much attention. Women are doing this work so poorly in their homes that a large field of

educational work has opened, which is being admirably filled by various civic organizations, with only one questionable result. The enthusiasts are in danger of forgetting that the care of the unfortunate or suffering is an act of grace; that no individual has a right to hand over to the State his personal responsibilities, nor has any organization a right to take over such responsibility.

By a series of photographs, the Woman's Institute gave a history of its fine work through many years in its efforts to supply the deficiencies of instruction and discipline in the home—due largely to lack of occupation in the home.

The woman's failure was illustrated by a bedroom in horrid dirt and disorder; next to it an equally squalid room in which lay a mother with a new-born babe in hopeless discomfort. These were followed by a duplication of the second room under the transformation worked by cleanliness and order. It was a clear lesson to women that they need not sit idly at home because the factory spindles buzz.

Prospect House showed the many ways in which children can be pleasurably occupied to their benefit. Educational work for women again, to repair the failures of other women in their homes. But a curious inconsistency was made evident in the effort to employ children in an institution in flower-making, brass-hammering and picture-pasting; while on the other side of the house the public was appealed to to stop the work of the children in the homes in just such ways.

Would it not be better to encourage the parents to train their own children under a proper restraint in the interest of the children, while paternal responsibility is kept intact? When the penniless immigrant lands here must he be prevented from the help to be derived from the pitiful effort of the child? If the child can earn a loaf of bread by two hours' work should it be compelled to go hungry, while the work which might earn the bread is prohibited in the home, but not in the philanthropic institution?

The Woman Suffrage booth assumed, with sardonic humor, the full responsibility for pure food and honest weights and measures! It failed to call attention to the fact that false weights and measures would go out of commission if women would weigh or measure their purchases.

Protective societies for children and for animals showed other educational fields for women with time and money at their disposal. Amelioration under law can do little in these fields; education alone is competent to work a cure.

The Safe and Sane Fourth, with its fine record, shows the work of women in doing by civic means what should have been done by paternal authority. And the Boy Scouts and the Campfire Girls are other evidences of the appeal to the public to give sufficient occupation to boys and girls to keep them out of mischief.

The entire exhibition was a striking testimony to the zeal and efficiency of women in educational and sanitary work done by public methods, which would be unnecessary if 75%—yes 50%—of the women were looking after the educational and sanitary needs in their own homes.

Moreover, all of this enormous machinery, very expensive as to time,

strength and money, must be paid for with money made by men. And we have public schools to educate for citizenship!

The inference is plain. James Bryce says that such a people as the people of the United States could make any government work. But what kind of a people will we be in another generation or two, when personal responsibility has been finally handed over to the State?—Ex.



Apathy of Woman Voters in California

A bond election was held in Berkely, Cal., on Saturday, April 12. There were three proposals submitted to the voters, one of which was bonding for play grounds. In an interview in the local paper the Mayor, who had been an zealous advocate and lecturer for Woman Suffrage, said:

"There is mob violence in some countries and strident oratory elsewhere on behalf of votes for women. Here in California we have Woman Suffrage, and Berkely is one of the star centres of the movement. Surely adequate playground facilities for 7,000 children is a subject for woman's thought and vote, and yet, out of 8,000 women voters, only about 1,500 of them cared enough to vote on this important subject."

Where were the mothers?

Mrs. William L. Duff, of Berkely, in writing to the New York Times, very pertinently asks, "Will not such conditions as these prove to be the rule wherever equal suffrage obtains?"



An Outspoken Opinion on Suffrage

Written for the New Haven Journal-Courier by E. L. S.

WHATEVER may be a man's individual belief, the nation as a whole accepts God, the Bible and its doctrines, and the institution of marriage as the foundation rocks upon which it is built. During the process of building a nation, the complete strength of men and women is required, and they do not lose sight of the foundations upon which they are constructing. As soon as the hard work is done, men and women lose sight of the faith which has carried them through to success and instead of standing together shoulder to shoulder, working with one accord for the good of their country, dissensions begin, isms creep in, and our motto, "United we stand, divided we fall," is illustrated.

Suffragism is the ism that menaces our nation today and if allowed to become a part of our national government it will be the schism that will rend it from its foundations. As long as "In God we trust" is kept in the hearts of the American people, America will stand strong and firm, unseparated from its foundations, true to the teachings of God, in the enjoyment of its prosperity, but apart from these teachings means the worshiping of idols has begun. History repeats itself, and history tells us that nations have fallen time and again, always in the height of their prosperity and when they have tried to live aside from the teachings of God. The American nation, with its growing disregard for Sunday, and its acceptance by a portion of its people of Suffragism with its oftentimes

expressed contempt for the Bible and its lax doctrines of "free love," as expressed by many of its exponents, is fast approaching an epoch in its history when it, too, will figure as a nation rebuilt from the ashes of an old one destroyed in the zenith of its prosperity.

"Woman Suffrage" is in direct opposition to the teachings of God, for the establishment of the sexes is an unwritten law assigning to men and women their respective duties. It is the failure of woman to faithfully assume her duties that has marred our nation. If the workings of the outer field are not distinctively man's prerogative and woman is intended to share his work, why was she given a prerogative so distinctly hers and which man cannot assume? If women were intended to take part in the outer workings of the world why is she physically and temperamentally unadapted for that work?

The requirements of woman's office demand quietness of living, freedom from excitement, and above all things freedom from mental strain. The numbers in our insane asylums are increasing alarmingly, due largely to woman's unwillingness to adapt herself to the requirements of her office. Will the strenuousness of political life and the excitement of political contest add to the sanity of children born under such strain, and will children be capable of as broad development when the minds of both parents run in the same channel?

Through children does a nation make its best progression, and Woman Suffrage is

conducive to childless women or women of the Mrs. Jellyby type, pictured to us by Dickens in "Bleak House," for in whatever women is interested, her interest is intense and to the exclusion of all else, and to whatever her heart inclines she will exhaust mental and physical strength to obtain. The greatest improvement women can make for the good of their country, would be for women of means to have larger families, and for all women to give to their families the best of their mental and physical strength, instead of the gleanings from outside interests.

The dignity of a nation is sustained by its women and the Suffragists can hardly feel with honesty, that they have, with their street parades, ridiculous feats in pedestrianism, turning placards in front of public buildings, or standing in automobiles to publicly bewail woman's wrongs, contributed to the dignity of the years 1912 and 1913. That which does not add to the dignity of a nation tends to its decline. Change is progression when it is improvement; when it is not improvement it is retrogression. It will hardly be to the improvement of America to have its women always conspicuous in public haranguing a crowd for votes for her favorite man candidate, or straggling through the streets in a torchlight procession to celebrate a political victory.

No doubt the "sweet" men Suffragists consider themselves the knights of the twentieth century, fighting gallantly for the helpless oppressed ladies of their party, but their acts seem more like those of selfish men or of the meek and lowly husbandette, rather than of brave and courteous gentlemen. To force upon women a burden which the majority of women know will be an added tax upon

the already over-strained nervous systems of American women seems hardly in keeping with one's idea of a generous chivalrous man.

When warnings are given, the Suffragette laughs with the scornful laugh of the wicked before the deluge, but the deluge came and a nation was destroyed; and while Woman Suffrage alone may not cause the downfall of our country it will be a precipitate step leading to that ultimate result and only by men and women grasping firmly hold of the principles of right living as they have been laid down for us for generations past can we save our country.



A Faction Fight

The New Haven Political Club is reported as split into two hostile camps, each of which regards itself as the club. Twelve members, including several prominent citizens of that city, were expelled. The following day these twelve took out articles of incorporation and they now claim exclusive right to the title, "New Haven Political Equality Club." The other faction adopted a resolution which contained the following paragraph:

"Whereas, It has never been known in the history of politics, no matter how corrupt the political parties have been in the past, that such low and unfair methods have been adopted by individuals to get control of an organization."

The above is only noteworthy as a confession on the part of Suffragists of some of the "purifying methods" of our sex.

Anti-Suffrage News

NEW CANAAN, like Stamford, has been made the point of attack by Woman Suffragists during the first week of June. A "mass meeting" or "rally" was held in the town hall with what must have been rather discouraging results, as that hall, with a seating capacity of 500, held not over one hundred persons. A goodly number of these were Anti-Suffragists, who were prompted to attend in the hope of hearing some new argument to answer. The result was as usual, to send the thinking people to their homes more than ever convinced of the weakness of the case of Woman Suffrage.

One argument presented by a former leading light of New Canaan—the only man on the platform—was that the "only argument against Woman Suffrage was the prejudice of the Antis." The strong reason for supporting this complete social revolution was followed by the statement that "the greatest danger to our national life was the indifference of the men." The gentleman was then followed by one of the women, who is considered by the Suffragists to be a wonderful speaker. This lady, however, made an unfortunate admission in view of the statement of the former speaker, for, said she, "the trouble is women are so indifferent." The last speaker, of well known Socialistic proclivities, indulged in about the same old and well-worn arguments.

As in Stamford, the Suffragists were refuted by the same arguments and statements of fact, by Mrs. William Forse Scott, so in New Canaan, the latter part of June, at the town hall, she will address the men and women who think.

Since May 1, five new branches of the Connecticut Association Opposed to Woman Suffrage have been formed. This means that five towns in the State have a standing committee, prepared to furnish speakers and literature. Clubs and associations of men and women in every town are invited to co-operate with the majority of the women of America who are now actively expressing their opposition to Woman Suffrage.

Do the Connecticut people and the people of America generally, realize that the purple, green and white flags, emblems and buttons worn by the Suffragists and with which they practically decorated the legislative halls of this State, are the English militant colors? These colors stand for Social Revolution, as does the other Suffrage favorite—the Red of Socialism.



The Question and The Reply

Quoting from Annie G. Porritt, "Why should women in Wyoming, in Colorado, in Utah, in Idaho, in California, in Washington, in Oregon, in Arizona and in Kansas be permitted a voice in choosing the President under whose government all the women of the United States have to live and the women in Connecticut be denied the privilege?"

While only 4% of Connecticut women are confessedly in favor of female suffrage, it would be obviously unfair to put a burden upon the remaining 96%, who are either indifferent or actively opposed to female suffrage.

CATHERINE NOYES GUION.

New Haven, Conn.

Everywoman---Feminist

By Arthur C. Graves

ALL serious-minded persons and those who have an appreciation of what is true art, have been very much impressed in the last few years by the revival on the stage of the so-called "morality plays." Conspicuous amongst these has been that of "Everywoman" and "Everyman." The play of "Everywoman" is the latest of the morality plays and was enacted all last winter in New York city and appeared in New Haven and other places during the past fall. It is a story which tries to picture the allurements and temptations which befall every young woman as she crosses the threshold of womanhood. In this play Everywoman, with her three intimate friends and companions—Modesty, Youth and Beauty—is pleased, flattered and enticed by Flattery to leave her home and go out into the world to seek Love. As she gazes into the mirror, beside her own figure that of Flattery appears, in the form of a handsome courtier, who charms her with his flattering compliments, his promises of what she may find if she will only go out into the world and see life and there find Love. Youth and Beauty are also charmed and allured by the promises and add their influence to the persuasive voice of Flattery; only Modesty tries to hold her back. But the noble appeals of Modesty fall upon deaf ears and her influence is overpowered by that of Youth and Beauty and she is checked in all her warnings by the reply of Everywoman, "Prithee, stop thy prating, Modesty."

Truth appears and warns Everywoman not to go out into the world to taste of life or to seek Love outside, but to the flattered and blinded eyes of Everywoman Truth only appears as a witch and is not listened to. Thus Everywoman sets out with her three companions, Modesty, Youth and Beauty, for even yet Modesty will not forsake her, although she mournfully keeps her place, as indeed she always does until thrust aside by the imprudence and impropriety of conduct on the part of Everywoman.

Everywoman goes forth and seeks Love in the playhouses, theatres, the gay whirl of worldly society and even 'mid scenes of baser and more degrading temptations. She is courted from time to time by Passion, by Wealth, and by other ignoble men. She yields to them and falls lower and lower. One of the most pathetic incidents in the play is the wailing cry of Modesty, who, as it were, is imprisoned and concealed from sight at this time because of the imprudence and immodesty of Everywoman, when she is finally forced to forsake her friend and mistress, and she cries aloud, "Everywoman, I leave thee." Further on, because of her imprudence and reckless conduct, Beauty dies and next Youth forsakes her.

But in all this fruitless search Everywoman fails to find what she set out for, Love and true happiness. Forsaken by and having lost all her companions—Modesty, Youth and Beauty—thrown over by friends and those who courted her for

a time because of her attractions—Passion and Wealth—sorrowfully and broken hearted Everywoman comes to her senses when she is destitute and alone on the gay crowded streets of a great modern city and encounters once more Truth. Experience has opened her eyes, and Truth now appears as a most beautiful woman. Everywoman now listens to Truth and by her she is led back to her home and there by her own fireside, in the form of a strong man, sleeping, as it were, because neglected, she finds Love. At her approach Love awakens, springs up and claims Everywoman as his own. At that moment Modesty, who never really dies, appears again and springs happily back to join her companion and friend. Everywoman, shielded now by Love's embrace, realizes that here in her own home and by her own fireside only is to be found that which she set out to seek in the wide world, Love and real happiness.

Is there not here a moral lesson, perhaps not quite so deep and important in its teachings and application, but nevertheless very true and deeply significant, which the feminist and many another woman of our present day may take to heart when she is tempted to go out into the busy strife of the material world to claim the ballot, emulate men or to hold office or to engage in the contests of partisan politics? Enticed and flattered, as it were, by public applause and worldly position, she seeks to find in these avenues the influence and power which she thinks she ought to exercise in human society. Even if she is given the ballot and attains all that she hopes for in worldly honors and position, then will she find her higher influence as woman waning and she will some day be led back to her own home

and to her true position by Truth, and will awaken to the fact that only here, through her own home in her position as wife, mother, sister or daughter, can she exercise the true influence and power for real good and moral inspiration which shall benefit and uplift human society and mankind.

Is not the truth, which is found here in this parallel, really the secret of the silent and unexpressed indifference or opposition to Woman Suffrage among the great mass of our Christian people? Though the opposition is quiet, indifferent and often unexpressed, it is well known that the great majority of true American women are not seeking the ballot and are really indifferent, if not opposed, to this movement of the feminist. So, too, is it well known that the great majority of the men of America, apart from those influenced by a certain kind of false chivalry, are opposed to granting the ballot to woman. In this silent opposition is to be found the large majority of American citizens. Ofttimes they seem unable to express their opinion or to give reasons for their indifference or opposition to the movement, but is it not because their reasons against it are too deep to be easily expressed in human language? Is it not because they rest fundamentally on great moral principles involving the mysteries of our own personality and sex? Like all the greater truths or nobler thoughts or higher aspirations which the human mind can entertain, the truth regarding Woman Suffrage, too deep for expression, still holds the great majority of our Christian citizenship in a silent army of opposition.



Fairfield County Activity

FAIRFIELD COUNTY, which is the scene of much Suffrage effort, is also the field of much intelligent opposition to this unintelligent movement. The Connecticut Association Opposed to Woman Suffrage has appointed Mrs. W. B. Glover, of Fairfield, as County Chairman, and under her active management, Bridgeport formed a strong organization on Saturday, June 6. A meeting was held at the home of Mrs. William A. Grippin, at which nearly a hundred women were present. The officers of this branch of the Association are: Chairman, Miss Marion DeForest; Vice-Chairman, Mrs. John Woodhull; Secretary, Mrs. Alfred Terry; Treasurer, Mrs. David Trecarten.

Mrs. Daniel A. Markham, President of the State Association, presided, and Miss Lucy C. Price, of Cleveland, O., Mrs. W. B. Glover, of Fairfield, and Miss Elizabeth Gallaudet, of New York, spoke.

Miss Price, who is a Vassar graduate and a newspaper woman having a thorough acquaintance with conditions in the West, spoke with authority on her subject. She said, among other things, that while "progress" is the slogan of the Suffragists, the Anti-Suffragists claim that Woman Suffrage is detrimental to real progress. Individual rights are a thing of the past. It is the good of the community which must be considered. Men are working to accomplish all the reforms that Suffragists claim they would make with the vote.

The Suffragists present, who questioned Miss Price, were ably answered and the audience satisfied that she had proved her statements.

Socialism-Women Suffrage

IN the Bridgeport Standard of June 6, Mrs. Porritt, of the Executive Board of the Connecticut Suffrage Association, addressing a Suffrage meeting in the Stratford Congregational Chapel, is reported as testifying to the improved conditions in California since women voted and her statements were corroborated by a former resident of Stratford, now making her home in California. The following, dated Los Angeles, June 2, may be of interest to Connecticut readers:

"Prominent club women of the city have strongly endorsed the candidacy of Mrs. Frances Noel, the only woman candidate for the council, who is a SOCIALIST. She took a leading part in the campaign for Woman Suffrage."



"The Cost of Modern Sentiment

Agnes Ripplier, in the May Atlantic, has an article on "The Cost of Modern Sentiment," which is worthy of every woman's serious consideration. The following quotation may well make us all stop and think.

"Our beliefs and our aspirations are more closely akin to the great enthusiasms which swept France before the Revolution; enthusiasm nobly born, and profoundly unballasted, which promised unity and which gave confusion, which sought practical outlets, and which fell, shattered by currents they could not control."

Anti-Suffrage Organizations

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